

LIMERICK SOCIALIST

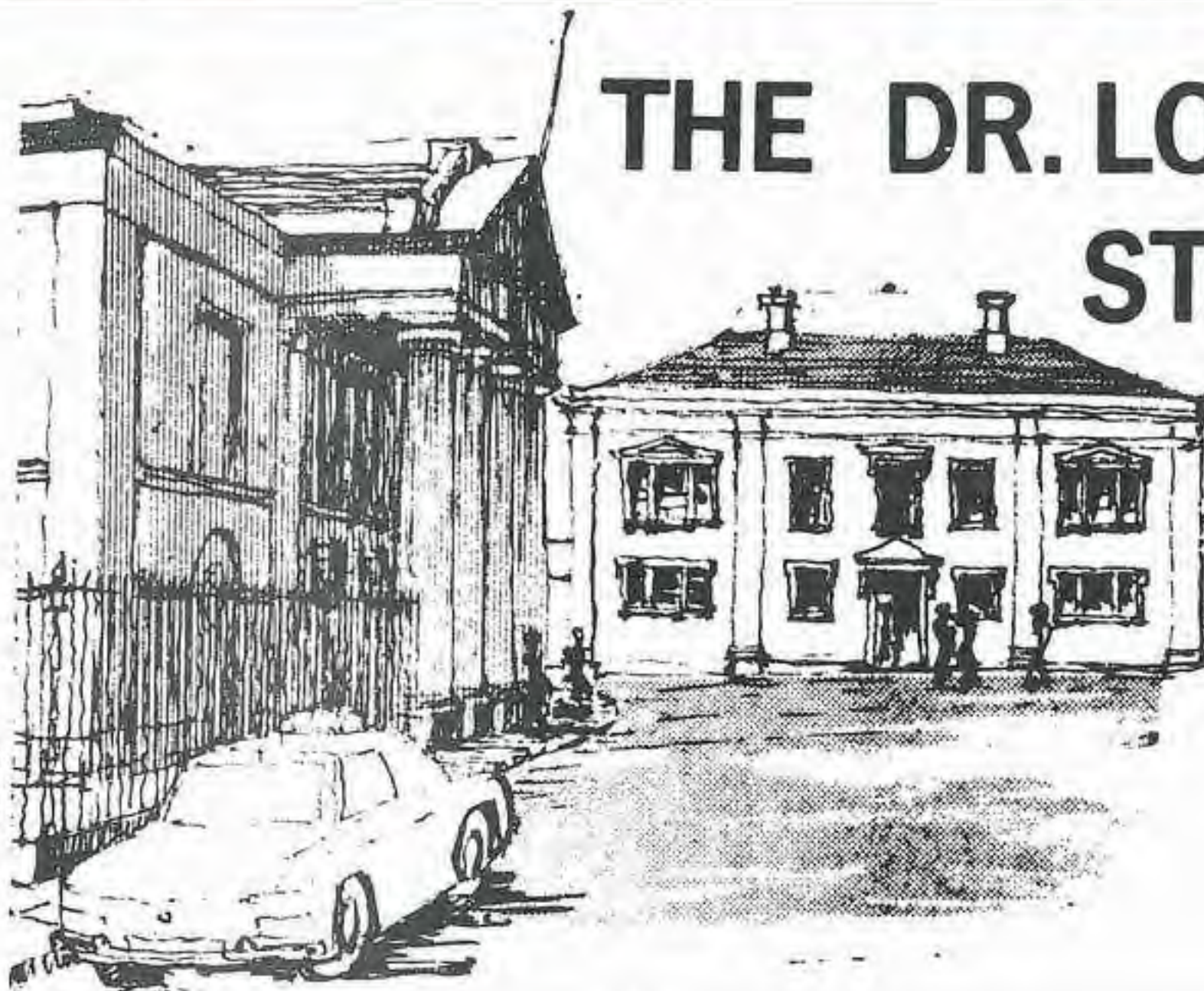
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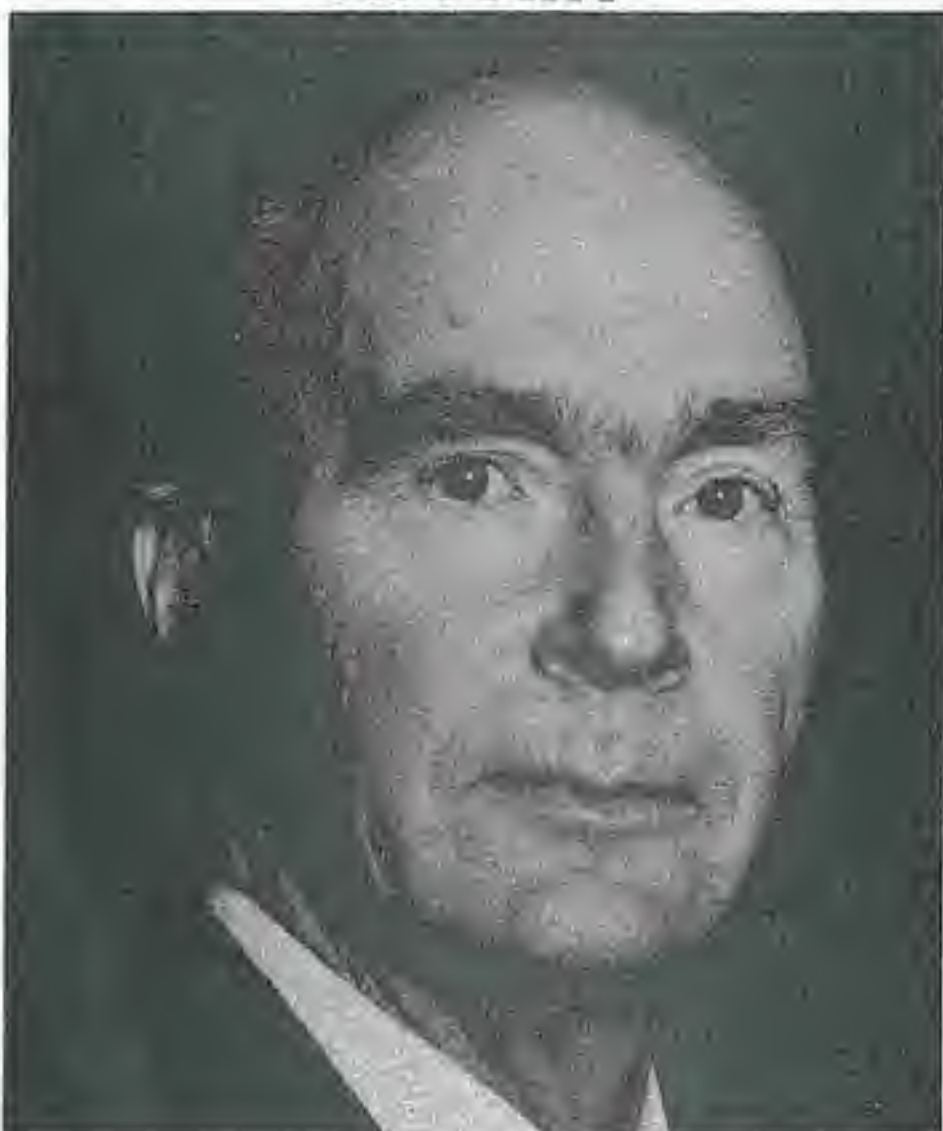
**THE
VOICE
OF THE
WORKER**

'That which is good for the working class I esteem patriotic ...' James Connolly



THE DR. LONG STORY

THE PRESIDENTIAL AFFAIR



**SOCIALIST
NOTEBOOK**

A Socialist Notebook

CHECKMATE

The I.F.A. came out recently for a taxation system for farmers based on accounts. On the same day it was revealed by the agricultural correspondent of the Irish Times that the auditors had refused to verify the I.F.A.'s own accounts. This happened because the auditors could not verify the accuracy of certain items, since a majority of branches and county executives did not present audited accounts. The curious thing is that this has been going on for years. This year the auditors were unable to verify income of £60,102 and expenditure of £50,539; more serious still is that they could not verify the assets of the Association. The net assets were given as £9,563 but the book value of its net assets was only £5,039.

It was a bit of a laugh really. But then the champion of the small farmer Paddy Lane jumped into the gap and said that in future the I.F.A. would keep proper accounts. They'll be some fierce crooking and a great smell of cooking if the farmers can frighten the Government into taxing them on farm accounts.

MICHAEL McCARTHY

I have been reading Michael McCarthy's two books "Priests and People in Ireland" and "Five Years in Ireland 1895-1900". They are very interesting and unusual books. McCarthy was a graduate of Trinity College, a barrister-at-law and a Roman Catholic. He was passionately opposed to two things, Rome Rule and Home Rule and both books were written to combat the all-persuasive power of the Catholic church. He spent years researching and the books are crammed with the most curious and detailed information.

McCarthy was a missionary, by believing that he had a duty to save the people from a sacerdotal tyranny, he was without personal animus and the books are coloured by his humanity, honesty and curiosity. The style is direct and unaffected. The structure is somewhat haphazard: he rambles along, deviates, tells stories and crams pages with statistics which are of no great interest to a reader of today. The books should, however, be read as the personal statements of an unusual and generous soul.

He contrasts the wealth of the Church and the poverty of the people: magnificent churches towering over grotty, poverty stricken villages. He notes the power of the priests over the people, their control over education and how subject ordinary people are to them in every aspect of their lives. The population of Ireland decreased in the years after the Famine and emigration was in full spate at the turn of the century but the number of priests and religious dropped. The priests are criticised for begging, living off the people, involvement in politics and general worldliness.

In "Priest and People" he examines the sacerdotal army in the three southern provinces and in more detail in some of the major town and cities. Writing of Limerick at the turn of the century he comments that even though the population of the city fell by more than 45,000 people in thirty years, the number of the sacerdotal service rose from 373 to about 1,000. McCarthy has been labelled anti-clerical though he went to great pains to point out that he was not and that his opposition to the clergy was to their power and their involvement in the secular world to which as religious people they were supposed to have turned their backs. Michael McCarthy's two books, published by Hodges and Figgis in 1901 and 1903, are as relevant and readable today as they were more than seventy years ago.

by
William Gallagher

SOCIALISM

In spite of what the Dublin intellectuals say, the turnout for the Pope was a clear statement that Ireland is overwhelmingly a Catholic country. There must have been many socialists who felt during the visit that any seed they had every though they had sown had fairly well been planted on stony ground. And indeed so it would seem to any thinking person. It simply emphasises again that the real issues at this time for socialists are civil and individual rights. The first and most important of these is fostering in the individual freedom of thought - the right to think freely about all aspects of life and to come to conclusions on the basis of what he has been taught, what he has read and what he has discovered for himself. The light must be let shine into the dark corners and cells that make up Irish life.

Allied to all of this is the struggle for secular involvement in education. The determination of the clergy to dominate and control Irish life is nowhere better manifest than in education where, in the primary sector on the boards of management question and at secondary level on the present deeds of trust dispute, they have shown their total opposition to any meaningful involvement by people in the education of their own children.

There is the question of family planning and the free availability of contraceptives. There is also the right of every citizen to decent housing and a proper wage. The war of words to combat republicanism and the senseless slaughter in the North and to expose the wrongs and evils of capitalism are other important issues. The fight for the poor, the underprivileged and the oppressed is still raging.

The immediate practical task for serious socialists is quite simply to advance and hasten the movement towards a pluralist and more enlightened society. It is a job for determined committed people rather than for the left wing trendies.

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THE I.R.A.

BY JOHN CASEY

The recent E.S.R.I. survey on attitudes towards the Northern Ireland problem is an important work. It involved three years research and was designed to wrinkle out information on the National ambivalence towards republicanism and the I.R.A.

The main findings were that about 2/3 of the Southern population supported nationalism: 72% of those interviewed in the Republic supported British withdrawal, 68% supported some form of a united Ireland, while 21% of those interviewed in the Republic indicated a degree of support for the I.R.A. It was this last figure that really caused a stir and brought comment from the politicians.

One can only say that in general the finding rings true and that the Taoiseach is either deceiving himself or the people when he says that the I.R.A. could not enjoy the sympathy, moderate or enthusiastic, of over 1/5 of the population. He does not have to look into his heart. All he has to do is to look at this party where in all probability he would find that sympathy reflected proportionately.

Indeed the bold Sile was quick to comment on the survey as a vindication of her views. And what other way could a Fianna Failer think? Weren't they brought up to believe as an article of creed that the unification of the country was the primary goal of the party and of every patriotic Irishman and that the I.R.A., while they might occasionally be a little bit out of line, were basically high principled, idealistic Catholic Irishmen?

The ambivalence and naked dishonesty of the Nation towards the Provos is an interesting insight into ourselves as a people. There is no intellectual tradition amongst the Catholic Irish: no tradition of thinking out situations and coming to conclusions on the basis of factual knowledge. Indeed, the tradition is quite the opposite - a strong anti-intellectual one. This is not accidental. It is the legacy of a closed society. The clergy discouraged individual initiative, freedom of thought and even real education. In the secondary school I went to further attendance at University and unsupervised reading were discouraged, in the simple belief that one would come in contact with viewpoints opposed to those of the Church.

It is a well-known fact that ignorance encourages deference and submissiveness. This was the kind of society the Church wanted, and of course it controlled education. So this was the society that emerged, a bogtrotter's republic.

We had the national orgasm of hysteria and sentimentality on the papal visit. About what? What did the Pope say? Nothing that any backwoodsman of a parish priest did not say in the 1930s. We love our religion, country and western music, drink and our mothers because they make us sentimental and don't tax our intelligence. These are harmless enough in their own way but sentimental attachment to Provisionalism can be fatal.

Cruise O'Brien became a hate figure because he was an intellectual and teased out the logic of people's stands on Northern Ireland. People found it disturbing to see their sacred cows kicked and cherished myths exploded and to have the cocoon of double-think and sentimentality removed. O'Brien's contribution on the north was important and caused a lot of people to re-examine their stance and the received opinions they held which they had been taught to think of as undying truths. O'Brien was unpopular with Fianna Failers because he turned the cold light of intellect on politics. Fianna Fail is a mass of contradictions: a slightly constitutional party, with a senior Minister deeply involved in the launching of the Proves, the people's army, funded like a kept woman by the

biggest capitalists of the state. Fianna Fail is the republican party that jails the real republicans. O'Brien rightly hammered them on their republicanism and their consequent ambivalence on terrorism and the North.

No one should pretend that the issue is simple: it is singularly complex. So there are different solutions put forward and variations on these solutions. The double-think and the intellectual soft shoe shuffle are, however, most in evidence on the question of support for the Proves. There are those who would support them if they didn't use violence, those who would support them if they ceased attacking civilian targets; others who would be behind them if they didn't also oppose the Southern Government and so on and so on. The Provos are unequivocal in their stance; their supporters and opponents should be the same.

This paper and the Limerick Socialist Organisation are clear on where we stand. We support the removal of articles 2 and 3 of the Constitution and the right of the Northern majority to opt for the state of its choice, with built-in guarantees for the minority. We are totally opposed to Provisionalism and to its violence. It is noteworthy that 50% of Northern Catholics, according to the survey, wish to remain in the U.K. It is the Catholics of the South, many of whom have never been across the border, who are the most fervent united Irelanders. Many socialists have seen what a red herring Partition is and how it has been used to create divisions amongst them and obstruct progress towards a more enlightened society here in the South. They have come to see republicanism as malign and anti-progressive, bringing nothing but sorrow and death.

We must, however, recognise that ours is still a minority position. The overwhelming majority in the South support a united Ireland. We believe that unity can only be achieved through bloodshed and violence, that it would bring no real material benefit to the majority of people in the South, that unification would be used as a distraction to impede progress and that the concept is just another of these sentimental, empty, meaningless myths on which the citizens of this state have been nurtured. The game is not worth the candle.

SHADES

"Do not see reality
as I am"
Samuel Beckett.

The room where I sleep
is of my design,
rectangle in shape
it has a pink ceiling

that offers hope,
clarifies problems —
a promising sky
for the future.

The wall nearest
my bed
is of honey gold,
warm and sensuous

it comforts me when
troubled.

The other is sea blue.
cool and spacious,
an ocean of infinite
possibilities.

When the light is out,
I imagine the pin-ups

of my past,
grovelling for pennies
in the world's
auditoriums,

the books reading
each other,
the furniture moving
across the floor,
rose flowers growing
on a sea of honey ...
There's more to a room
than meets the eye.

JOHN LIDDY

THE DR. LONG STORY

PART FOUR

THE ATTACKS ON DR. LONG CHARGE AGAINST A PRIEST EXTRAORDINARY MAGISTERIAL DECISION

At the Petty Sessions to-day, before Mr. Hickson, R.M., in the Chair; Mr. J. Guinane, Mr. J. Clune, Mr. P.C. Bourke, and Mr. J.H. Roche, Dr. Long, of the Medical Mission, summoned the Rev. Edmund O'Leary, C.C., St. Munchin's, for that he did "unlawfully make use of threatening language towards complainant, whereby he has just cause to fear that you will do him a corporal hurt or procure others to do so. The police had twenty persons, mostly women, summoned for causing disturbance on occasions during the week, when the Doctor was attacked on the occasion of his visit to a house in Thomondgate, to attend a Protestant patient. The cases created great interest, the Court being crowded, and several Roman Catholic clergymen were present.

The case against Father O'Leary was first taken up. Mr. Fogerty, solicitor, appeared for the complainant, and

Mr. Kenny, solicitor defended.

Mr. Fogerty stated the case at some length. He said the case was of great importance, and the proceedings against the Rev. Mr. O'Leary by summons before their worships had not been taken without grave consideration, and at the same time, with a deep sense of the pain and annoyance which would be inflicted on a large number of persons, and, of course, the Rev. Mr. O'Leary personally would feel it more than anyone else. For himself (the speaker) and Dr. Long, he might say that no such step would have been taken against this rev. gentleman if by any possibility it could have been avoided. They did not act with any haste, and his client would have wished that a little time should have elapsed in order that both parties should have time to think over what had occurred, but there were very strong reasons why it was impossible to put off the proceedings in the case. It had been suggested to them that they should defer them, but he thought he could show their worships that it was quite impossible to do so. Mr. Fogerty then entered into the circumstances of the case which were deposed to subsequently by Dr. Long, and in the course of his remarks Mr. Fogerty said he wished to refrain if possible from any criticism or using any objectionable adjective by way of comment upon the conduct of the Rev. Mr. O'Leary, but he must say, on his own consideration of the facts that the rev. gentleman seemed at least to have interfered with a medical gentleman on this occasion in a manner that was hardly explained. It did not matter whether the patient Dr. Long was visiting was a member of Father O'Leary's own Church or other wise, but it so happened that this patient was a Protestant, and had never at any time of his life belonged to any other persuasion. Whether he was a Protestant or not had nothing to do with the case; whatever his religious persuasion was Dr. Long had a right to attend him. Having detailed the circumstances, Mr. Fogerty said of course they knew the rev. gentleman would not attack Dr. Long or offer personal violence - they never contemplated such a thing, which would be an insult to the rev. gentleman and his Church; but the Doctor had been attacked and insulted by the crowd which had on every occasion followed him when he approached and left the house in question, as he would prove from the evidence.

The Chairman - I think you will have to prove that the defendant was in connection with the crowd.

Mr. Fogerty, in conclusion, said he was most anxious that no expression should be used by himself or Dr. Long

that would cause any irritation to Father O'Leary or any member of his Church.

Dr. Long, examined by Mr. Fogerty, deposed - I am a medical man practising in the city. I have a number of patients residing in Thomondgate. About 5.30 on Sunday afternoon a woman called for me at No.1 Lansdowne Villas; I was in the garden at the time, and was sent for; from the communication I received from a woman named Young I went to see her husband at No.7 Treaty Terrace on that evening about 8.15. When I came to the door his wife and the landlady were standing in the doorway; I don't know the landlady; they both welcomed me.

Mr. Kenny objected to this.

Witness - I went into the little room where the Youngs were lodging, and found him suffering from acute inflammation of his knee; I examined him, and went into his history, when we were interrupted by a loud noise and shouting in the hall. The patient said, "There is some drunken man."

Mr. Kenny - Don't mind what the patient said.

The Chairman - Did you recognise the voice?

Witness - I did. I said it was not a drunken man. It is a priest. I did not know his name at the time. I overheard the remark, "Is that fellow here; you had no right to let him in." And he said, "Get him out at once." I heard another voice.

Mr. Kenny - Did you recognise this voice?

Witness - No. I opened the door, and saw the priest standing in the hall. He at once addressed me, and said in a rough and, as I consider, a rude way, "What are you doing here," or perhaps, "Get out."

Mr. Kenny - Don't mind perhaps.

Witness - "What are you doing here," was the import; I said, "That is no way to speak to a gentleman." He then called me a brute. I said, "This is strong language. I had better call a constable." I went to the door and called Constable West, who was standing fifty yards down, I waited for him in the doorway, and when he came up I said to him, "There is a man here who is using very strong language." The priest again called me a brute, and I said to Constable West, "You have heard that, constable. Can you not prevent it?" and turning to the priest, I said, "That is nice language, sir". He said, "How dare you" three times. I said, "It was you who spoke to me first, sir". He repeated it several times. I went to the room and attended the patient; when I came out the priest was again there; a large crowd had collected at the doorway; when I came out I was received with jeers. That terminated Sunday evening.

Mr. Fogerty - Did the Rev. Mr. O'Leary interfere with the discharge of your professional duties?

Witness - Yes.

You swear that on that occasion he used the term "brute"? Certainly.

Of course, he offered you no personal violence - well, I won't ask you that.

Mr. Guinane - Better ask him.

Witness, continuing - When I left the house I was followed by a crowd. I have since visited my patient regularly. I went on Monday; I was followed by a crowd.

Mr. Kenny asked if Father O'Leary was in the crowd.

Witness - There was no crowd followed me on Monday. There was a crowd on Tuesday, and he was in that crowd. I did not know the rev. gentleman's name till afterwards. I identify him now.

Mr. Fogerty said he wanted to show that Dr. Long had been attacked and subjected to personal violence on subsequent occasions.

Mr. Hickson - I think you must confine yourself to show crowds, as the evidence will show the defendant to have been in.

Witness - On Monday I visited my patient quietly, and there was no crowd. On Tuesday morning I went down again about ten o'clock. When I reached the house there was no noise. Mrs. Young opened the door for me, and the landlady came forward and said to me in the hall- (Mr. Kenny objected). I saw my patient. I remained in the room until eleven o'clock by special request of a constable. District-Inspector Hetried came in before I left, and I saw your worship passing down on a bicycle.

Mr. Hickson - Oh, I got a cheer (laughter).

Witness - I saw the County and District-Inspectors and constables arriving. The crowd confined itself to shouting and hooting and making a large noise. On Wednesday morning at ten o'clock I rode on my bicycle to Mr. Young's house. Father O'Leary was outside his dwelling-house, and immediately a crowd commenced to gather. Father O'Leary was with this crowd, and he came up to the door of the house.

Mr. Fogerty - Did he collect them?

Witness - I believe he did collect them.

Mr. Guinane - Did he leave his own door to go and collect them?

Witness - It was not necessary. He waked from his own door up top the door of my patient's house, and the crowd was collected by this time. Father O'Leary was drawing the attention of the crowd to me, using the words, "This is a proselytiser..." I found the door shut. I knocked at the window, and in a little time the patient came to the window and said, "You can't get in; the door is barricaded and guarded."

Mr. Kenny - Was that in the hearing of the defendant?

Witness - Father O'Leary was there.

Mr. Kenny - Did he hear it?

Witness - I can't say that.

The Chairman - Had he an opportunity of hearing it?

Witness - He was at my elbow. Father O'Leary said to me, "Go away from this; you are not to go there any more." I said I did not intend to go any more, because my patient said to me, "You can't get in." I did not understand from him at the time the reasons he would not allow me in; but I have since. I came away, and was passing down, followed by a crowd, led apparently by Father O'Leary, when a woman took up half a brick with a good deal of pluck to be admired and fired at my back in Father O'Leary's presence. I have nothing whatever to say against these two; I admire them rather than feel any malice. I faced across Thomond Bridge, and that terminated the incident for that day.

Mr. Fogerty - In consequence of the proceedings of which you have given evidence have you a just fear that the Rev. Father O'Leary will provoke-

Mr. Kenny - I object to a leading question like that. He has only to answer yes.

Mr. Fogerty asked did the witness anticipate that violence would be the direct consequence of Father O'Leary's conduct.

Witness - Yes.

Cross-examined by Mr. T.H. Kenny, solicitor, Dr. Long stated it was the first time he had been in that court. The crowd in question, he was sorry to say, was mostly composed of women. That he had no marks, as he escaped wonderfully. He considered the girl who threw the brick had considerably more pluck than those who led her on. He had nothing against her, and did not suggest her prosecution; it was brought entirely against his wish. He recognised the voice of the clergyman as that of Rev. Mr. O'Leary, who had met him before when he was attending another patient. That was twelve months ago. His reason for going out when he heard the loud talking was that he could attend to his patient, who was being disturbed and was getting excited. He had no intention of creating a row. He did not say to the priest, "Here I am - what have

you got to say to me?" He said to the policeman, "This man (the priest) here is using very strong language." Did not mean anything offensive by saying, "this man"; he did not mean it to be complimentary. He saw no attempt on the part of Father O'Leary to restrain the crowd.

Mr. Kenny - Is it not Father O'Leary's business to try and keep the crowd from breaking the peace?

Witness said he saw no attempt whatever made by the Rev. Mr. O'Leary to restrain the crowd. On Wednesday Father O'Leary drew the attention of the crowd to him (witness), calling him a proselytiser.

Mr. Kenny - Are you not a proselytiser?

Witness - Yes, but in the sense entirely in which our Saviour was a proselytiser (murmurings in the Court).

Mr. Hickson - This is most improper.

Witness said the door being closed, and he being unable to gain admittance, he went away followed by the crowd. He was struck with a brick, and also with an egg, thrown by the priest's servant. He considered his life in danger - not from the egg. It was a fast day, and he supposed the eggs were ready. He did not believe Father O'Leary would do anything to get rid of him out of the town.

Mr. Bourke, J.P., would like Dr. Long to explain if he meant that, in order to get him out of the town, Father O'Leary would commit crime.

Mr. Hickson said it had been explained that he did not intend to convey such an idea.

Mr. Gregory Young, the patient, was then examined, and corroborated the evidence of Dr. Long.

Constable West, R.I.C., also gave corroborative evidence.

Mr. Kenny, solicitor, having addressed the Court.

Rev. Mr. O'Leary, at the suggestion of the presiding magistrate, stated that he went to the house in discharge of his duty as a priest, knowing Dr. Long to be a proselytiser, as he was called, and thinking he would interfere with the Catholic people of the house.

THE DECISION

The magistrates retired, and after an absence of ten minutes, the presiding magistrate announced their decision as follows:-

Mr. Hickson, R.M., said the magistrates composing the Bench wished him to say how very much regretted that the case should have been brought into Court. Very good advice, and the strongest advice by the highest authority in the land was given to every person concerned about Dr. Long - he referred to the words of Lord O'Brien at the last Assizes - to leave Dr. Long alone, and in a very short time by being left alone his employment would be gone. In that instance, unfortunately, the Rev. Mr. O'Leary, they believed, acting conscientiously in the discharge of his duty seeing Dr. Long go into that house, knowing him to be an avowed proselytiser, and believing that his parishioners would be interfered with in their religion, immediately went in. Words occurred which he said for himself, he believed, Father O'Leary thought, having regard to the interference of Dr. Long with his parishioners, he was more or less justified in using. They thought that the case should be dismissed, as they did not think from the language used that there was either a threat in the words used or that they conveyed a threat to Dr. Long's mind, a threat on the part of the Rev. Mr. O'Leary. They hoped in the future that those scenes would not go on, as it was very disgraceful that the whole city should be disturbed by this gentleman by his acts. He was not saying anything personally against him. Everywhere he went he was followed by a mob. Would it not be very much better to leave him alone. Give him no employment as regards his profession, and he could not be interfered with. He would commend those responsible for Dr. Long's presence in Limerick the action of the authorities in Liverpool, where a gentleman named Wyse, who was, he believed, employed by a Society at first instituted against what was known as the Ritualists

HOW THE 'CLARE NEWS' FOLDED

The ambitious plans of assorted Clare businessmen to create a weekly newspaper, the *Clare News*, came to nought last month when the paper ceased to publish. Headed by Michael Houlihan, solicitor, the investor's year long plans began to falter when the first issue appeared at the end of April. The final ignominy, after most of the staff received a weeks notice to quit, was the arrival of a fork-lift truck, in the middle of September, to remove the heavy typesetting machines and computer which the suppliers reclaimed.

Ironically, the concept of a second weekly newspaper had its origins in the offices of the *Clare Champion* and in the formation of the successful M-Print Ltd. While the three ex-Champion employees, who comprised M-Print, had the necessary skills, it was not until a surprise approach was made by Michael Houlihan to act as matchmaker, or fixer, to finance the proposed paper that their hopes became possible. Last Autumn, the carefully selected shareholders — to ensure extensive advertising — were persuaded to invest £5,000 each on the basis of improbable financial projections which *Clare News* Chairman, Michael Houlihan, now says compared to the real costs like "chalk and cheese". The projections were based on faulty estimates but the accountants engaged reported that "the paper could be made viable on the information supplied." Estimates for heating, telephones and wages were very wide of the mark.

Perched, precariously, on unrealistic projections the *Clare News* was launched with considerable national publicity, and immediately presented itself

as a serious and very similar competitor to the entrenched *Clare Champion*. The financial backers agreed to let the people on the spot, led by John Howard, completely manage the newspaper. Unfortunately, there seems to have been serious confusion over who was to do what, with John Howard acting as an undefined Editor-in-Chief, who came and went every few days while Michael Houlihan thought that he had appointed a Managing Editor who would run his newspaper until he might decide to take the reins of control.

More uncertainty arose about the actual numbers employed. While it was originally proposed to employ twenty-one people, this eventually mushroomed to a sizeable staff of twenty-nine. A large weekly wage bill, combined with a slim advertising revenue and declining sales resulted in the financial investors pressing the panic button and calling a full meeting with the staff, except for John Howard, which resulted in some tough talking with Michael Houlihan proposing the possibility of closing down the twelve week old paper. Ted Sheils spoke of the unpaid weekly rent of £110 for the premises attached to his garage. Amid demands for more advertising and a sudden ban on all paid overtime, the Board engaged the energetic Austin Slattery to monitor the paper's position.

In a remarkable coincidence, the paper's thirteenth issue proved unlucky with John Howard resigning — on Friday the 13th — and with other members of the workforce, naturally worried about the future, keeping one eye on other employment opportunities. First to take the opportunity was the Editor,

Dermot Walsh, who, a month later, resigned to join the *Irish Press*. His loss was crucial to the future success of the *Clare News* and resulted from a lack of commitment by the backers who were prepared to 'pull the plug' after less than three months. John Howard's resignation followed disagreements with directors and other staff over articles and financial control. In all John Howard contributed only three instalments of his weekly column, the first of which, after nine weeks began with the telling sentence, "many people have been asking where John Howard is." Those asking the questions were the paper's directors anxious about their £5,000 investments.

John Howard got out at just the right time and having been refunded his £5,000 contribution, he readily admits that he was one of the luckier participants. He has returned to R.T.E. and is busy writing a book, entitled "Roots and Branches", about his experiences over five months in Ennis with an emphasis on the people he met. Intriguingly, one chapter is provisionally titled "Waterloo". *Clare News* sources estimate that his salary and expenses were between £7,000 and £8,000 during his sojourn in Ennis.

While the directors remained detached they did not interfere with the editorial decisions, with one notable exception, despite representations from many quarters to exclude embarrassing reports. One early objector was shareholder, Frank O'Halloran, who took grave exception to sequence of photographs of an intoxicated patron of the Fleadh Nua. He made his feelings very forcefully felt that the paper was damaging the work of Comhaltas

Ceoiltoiri. The National Union of Journalists branch wrote to the Board requesting an apology from Mr O'Halloran. Mr Houlihan replied, describing the use of the photographs as having been unfortunate.

By the middle of July relations with the staff became strained. Some of the directors repeatedly failed to attend Board meetings and showed a decided lack of interest in their venture. Journalists and printers asked for guarantees of employment as none of them had any contracts signed but the directors answered that they could give no commitments but reminded the staff that they had "given each and every member of the staff an excellent opportunity of earning a good living and having a good future with the *Clare News*." Most of the staff who had left secure employment to work with the paper were less than pleased with the Board's attitude.

Staff relations worsened at the beginning of August when in the course of detailed correspondence, Michael Houlihan wrote, "I find the attitude of the Clare N.U.J. Chapel (branch) difficult to understand." Referring to the directors' commitment he wrote, "it in fact is the staff of the paper and your members who are showing lack of confidence and lack of commitment and not vice versa." The journalists indicated that in the same week, one director, John Costelloe, placed no advertisements in the paper and also approached a member of the staff with a view to offering him a job in his auctioneering business.

Even more annoyed were the printers when told that they would not be paid the 9% first

in Liverpool. That not being sufficiently exciting, he turned his attention to having open-pair meetings to attack the Roman Catholic religion. They could understand that even in Protestant England. Immediately it occurred they turned upon him, and several persons were prosecuted, but - and that was the point he wished to emphasise - Mr. Wyse was bound over to keep the peace in £200. They dismissed the present case.

A series of prosecutions at the suit of the police were then gone into. Two girls named Margaret Casey and Margaret McGrath were charged with throwing a brick and eggs at Dr. Long, one of them being the Rev. Mr. O'Leary's servant. They were bound over to keep the peace themselves in £5 and two sureties in £2 10s. Margaret Casey remarked that she "would die for Dr. Long".

The Resident Magistrate - That is exceedingly kind of you.

Messrs. Kenny, Hastings, and Dundon, solicitors represented several of the parties prosecuted, there being about twenty prisoners.

At the close of the cases the Rev. Mr. Shanahan, P.P., stood up in Court, and addressed the Bench and Court as follows: - He regretted as much as anyone those unsightly scenes which had been occurring for the past week mainly in his parish; but no matter what might be said, so long as Dr. Long was there under cover of his profession as a doctor to carry on his profession as a proselytiser, so long

as he continued to force himself into Catholic houses, particularly amongst the poor, and so long as he was seen going there, he feared, unless some restraint was put upon his conduct, as it was in Liverpool the other day, that the same scenes would occur again. The poor people felt that their faith was at stake. It was their great blessing, and if they found men like Long trying to rob them of their faith, which they preferred to their lives, he feared very much no matter what the Bench had said, that if he was allowed to go into the poor people of his own St. John's and St. Mary's parishes - they will have their own way, unless there is some restriction put upon him exploiting his profession - not the noble profession of a doctor, but for the hire he gets to rob the poor Catholic people of Limerick of their faith. (Applause).

The Court, having patiently heard the rev. gentleman, then adjourned for lunch.

As Dr. Long was returning from the Court this afternoon a very exciting scene occurred. He was procted by about twenty police, and was followed by a huge crowd, largely composed of women, who hooted and groaned him. Rotten eggs were thrown, and near Matthew Bridge some stones were thrown, but the Doctor escaped unhurt. The police were ordered to draw their batons, and drew a cordon across the roadways, thus preventing a further advance, and the Doctor was conducted home in safety. He appeared in town later in the evening, but no incident occurred.

(Reprinted from "The Limerick Scandal").

The Presidential Affair

BY JOE HARTNETT

The story started for most of us with television, radio and press stories on Paddy Hillery and the persistent rumours that he would resign shortly. The news came as a surprise to most of us but, apparently, among those "in the know" (journalists and politicians - who else?) it was common knowledge that he had some marital problems, culminating in his alleged relationship with a young Brussels' woman. The British media, the usual scapegoat when we hear of things we don't like about ourselves, was blamed for starting the scandal. They were trying - would you believe? - to subvert the excellent international publicity we had gained for ourselves by the organization of the Papal visit!

The writer of this column is not interested in the private morals of the President. What is of more interest is the relevance of the office of the state's first citizen and the way it is used and abused by the political parties for their own particular aims.

Reading the newspapers at the time of the resignation controversy was like reading Hillery's obituary. There were brief biographical sketches of him and, of course, the usual tributes that one associates with the dead in this country - uncritical praise.

It is a fact that the two major factors that contribute to Hillery being made President were that he was a leading member of Fianna Fail and, secondly, that he was about to be replaced as E.E.C. Commissioner by Liam Cosgrave's coalition government in 1976. It was a perfect move from one expensive lifestyle to a comparable one as President. Paddy Hillery was by no means the unanimous choice of the Fianna Fail hierarchy. Joe Brennan felt at the time that he was entitled to the plum job but could only muster a minimum of support for his nomination as a Presidential candidate. So, because he had little chance of success and because of the interests of party unity, he quietly withdrew. He was later rewarded with the consolation prize of Ceann Comhairle.

Paddy Hillery succeeded the late Cearbhaill O Dalaigh (It is interesting to so many prominent people in Irish society change their names into the Irish version, but I suppose when you consider the English versions it becomes more understandable, i.e. Sean Mac Stiofain - John Stephenson; Ruairi Brugha - Rory Burgess, etc.),

phase of the National Understanding. Their union branch Chairman, or 'Father of the Chapel', met Michael Houlihan and Austin Slattery but their discussions bordered on a slugging match with accusations of 'troublemakers' at work and counter reminders that the printers had dealt firmly with the *London Times* and so would have little difficulty with seven Ennis businessmen. By the end of August outright antagonism existed between the remaining workers and the, mainly disinterested, bosses. In this climate the three M-Print working directors resigned, not wishing to be part of any bitterness with the other staff and they were later followed by four type-setters. On the afternoon of August 29 the printers' National Organiser led a deputation to Mr Houlihan's office which resulted in an approach to the *Limerick Leader*

and the 'encouraging' of two journalists and printers to resign.

The paper's creditors began to get concerned and before the paper closed the camera unit was dismantled and returned to the suppliers. Main creditors were Linotype Paul Ltd., for about £25,000, the Kerryman Ltd. owed £12,000 and Littlejohn Graphic Supplies for nearly £7,000. At closure the *Clare News*, according to Michael Houlihan, owed in the region of £96,000. It is believed that the Allied Irish Bank allowed one week's grace while negotiations continued with the *Limerick Leader* but the bank called a halt at 3 p.m. on Tuesday, September 11th. An hour later the remaining *Clare News* staff received one week's notice to find other jobs.

(The Clare People, Nov. '79)

who resinged as a result of the now "thundering disgrace" remark made about him by the then Minister for Defence, Paddy Donegan. Mr. O Dalaigh as well as being able to speak many languages and having a love of the classics, had again the major qualification necessary for the Presidency - membership of Fianna Fail. He was also a failed parliamentary candidate on two occasions.

If Fine Gael could muster a majority of voters in Presidential elections you can be sure that since the foundation of the State we would have been saddled with Presidents with F.G. in invisible ink after their names. The last time there was a Presidential election here the failed candidate, Tom O'Higgins, was given the highest non-elective position in the country - Chief Justice of the Supreme Court, as a reward for faithful service to the party.

The section of the Constitution pertaining to the Presidency is another area that needs to be looked at. To become a Presidential candidate a person must be over 35 years of age and an Irish citizen and must have the support of at least 20 members of the Oireachtas or be nominated by at least 4 county councils. This makes it certain that a candidate will be a member of one of the main political parties. It also helps to explain why our Presidents to date have been such a dull and unimpressive lot.

EVERYBODY BUT YOU

I tried to find you on a busy street
and for a moment everybody was you.
The many faces that vanished around
corners, replaced by many others,
the passenger in the moving bus
or the casualty in the ambulance,
the touch of somebody at my shoulder,
the glimpse of a hat in a crowded
store, the sound of a voice
or a pair of shoes — was you?

JOHN LIDDY

The Financial Backers

Chairman: Michael Philip Houlihan.

Directors: Michael Houlihan, Ted Sheils, Dermot McMahon, Denis McInerney, John J. Costelloe, Michael Lynch, John Howard, Frank McInerney, Terry Reede, Sean Moloney.

Shareholders: Frank O'Halloran, Donal Duggan, Tom Costelloe.

Incorporated: February 8th, 1979.

Nominal Capital: £100,000.

No. of Shares Allotted: Two at £1 each.

- * Financial base reached £45,000 with equal bank overdraft facilities. Originally expected to have £60,000 invested.
- * Company claim to owe about £96,000 at the beginning of September, after losses of up to £2,500 a week.
- * Within two months of starting the paper some of the investors began to show little interest.

The Building Society row

BY JOE HARTNETT

The scene seems now set for a lengthy and costly High Court action between the Irish Permanent Building Society and the recently formed Irish Life Assurance Company.

The Irish Permanent is the largest building society in the country, with assets of over £235 million and was established in 1884. It is seeking a declaration from the High Court that the Irish Life Building Society has been wrongly incorporated under the Building Societies Act of 1976, and should cease to act as a building society.

The Irish Life is the first building society to be incorporated under the new 1976 Building Societies Act and commenced operations in July of this year with deposits of £2.5 million. It was formally opened on October 11 by the Minister of the Environment amidst a blaze of publicity. There are plans to open branches throughout the country and proposals to link repayments to endowment assurance policies as an option.

The reason for the litigation is obviously the Irish Permanent's fear of the Irish Life as a major competitor. Without going into the rights and wrongs of the case, it seems absurd that money should be squandered in a legal squabble at a time when there is a severe shortage of

finance for housing and other needs. As a result, builders are cutting back on programmes.

The obvious consequence of this is unemployment in the building industry. The building societies should - and there is no good reason why they cannot - be made to provide the necessary finance at lower interest rates.

Some people are of the opinion that building societies provide a kind of social service. They are there, of course, to make profits, and the running of them is governed by the private rather than public concern. The interest rates in this country are the highest in Western Europe and their profit margin is higher than the cost of similar housing finance in England.

The time is long overdue for the state to take over completely the provision of mortgages for houses. By cutting out of competition between the societies, the abolition of advertising and the elimination of rival branches in the same centres, the state could give a fairer return to investors and provide mortgages at lower interest rates.

No one will gain from the present wasteful dispute except the barristers and solicitors. The losers will be the house purchasers, who will have to foot the bill in the end by way of higher mortgage rates.

PLANNED TAKING

FEDAMORE CHURCH RENOVATION FUND

Dear Parishioner and Friend,

As you are all aware plans to renovate Fedamore Church were drawn up last Autumn by Architect Mr. T. McMahon at the request of His Lordship the Bishop. These plans have been discussed, are now being amended (sic.). The estimated cost of the project is £78,000. It has been decided by the committee to raise this money by means of a levy for 5 years more or less. The suggested guide lines are:

- ☆ All wages earners to give one week's wages, per year.
- ☆ Land owners to give £1 to £1.50 per statute acre, depending on the quality of the land, per year.
- ☆ Business and professional people, a week's income per year.
- ☆ It is suggested that those who can afford to do so might pay the yearly levy, or even the 5 year levy, in full as soon as possible.
- ☆ It is understood that circumstances can vary, even for people with similar incomes, but we request all to be as generous as they can.
- ☆ Each person is being asked to sign the enclosed pledge, indicating the amount per week or per year, he is willing to contribute.
- ☆ Only your P.P. Fr. Wall will know the amount contributed by any parishioner.
- ☆ Pledges will be collected by committee members within 2 weeks.
- ☆ Old age pensioners need not contribute if there is undue hardship.
- ☆ An additional way of helping our project is by giving an interest-free loan; anybody who is in a position to help us by this method should contact Fr. Wall P.P. who will be glad to deal with the matter in strict confidence.

☆ A progress report will be issued annually in the Fedamore News.

☆ Where possible envelopes should be handed in at the Church gate or to any member of the committee.

We know that this fund-raising campaign will mean making a sacrifice and put a burden on all our people but we recall the words of St. Paul to the early Christians.

"Bear ye one another's burdens and so you shall fulfill the law of Christ" We also know that all our people want to make our Parish Church a fitting place of worship for the Glory of God.

May God bless you all and reward you for your generosity.

We remain — Fr. G. Wall P.P., John O'Donnell (Chairman), Gladys O'Donnell (Secretary), John Reid, George Lynch, Richard Bateman, John Boohan, David Conway, Michael Hayes, Eddie Prenderville, Mrs. J. McNamara, James Flavin, Denis Keogh, Mrs. Mgt. Shanahan, Mrs. B. Holland, Mrs. B. Morrissey, John Hedderman, Joe Condon, A. Clohessy (Kilderry), E. Quigley, A. Clohessy (Fanningstown), Mr. M. O'Mahony and Gerard Moloney.

"A good Parishioner is deeply involved in everything that makes Parish life dignified, worth-while, vibrant and truly Christian — contributes time and talents, ability and assets towards the well being of all".

"What shall I return to the Lord for all that He has given to me".

(Leaflet circulated in the Fedamore district).

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EVERY MONTH**